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Platform Impressions

Of the Juniors' Exercise at Allegheny.

BY MRS. GEORGE MOORE.

RARE indeed are the opportunities to see a large number of children well disciplined and prepared for prosecuting methods of Junior work, such as was given at the Women's General Missionary Society at its twentieth annual meeting last May.

While at all of our annual meetings the Juniors have been in prominence during the Junior hour, more was expected at this time and consequently greater interest was taken by the Convention in this department of work. The presentation of more than *eight hundred children* was an unusual sight and a great inspiration to the well prepared conference on Junior work that followed.

At the appointed hour the children gathered at the church door. They were in charge of their Junior leaders and helpers, who had accompanied them from every direction of the two cities. Before the entrance of the youthful workers, their approach was announced to the awaiting audience by the One Hundredth Psalm, sung by eight hundred fresh young voices. As the majestic music floated through the open door the Juniors entered and advanced to their places. The sweet sound of voices that carried the One Hundredth Psalm so beautifully sung over and over, while the host of children advanced and were seated—as the watchword of a host in training for His service—added to its sacredness a new element of beauty and power. They came into "His temple with praise." Could any one have suggested a more appropriate thought than,

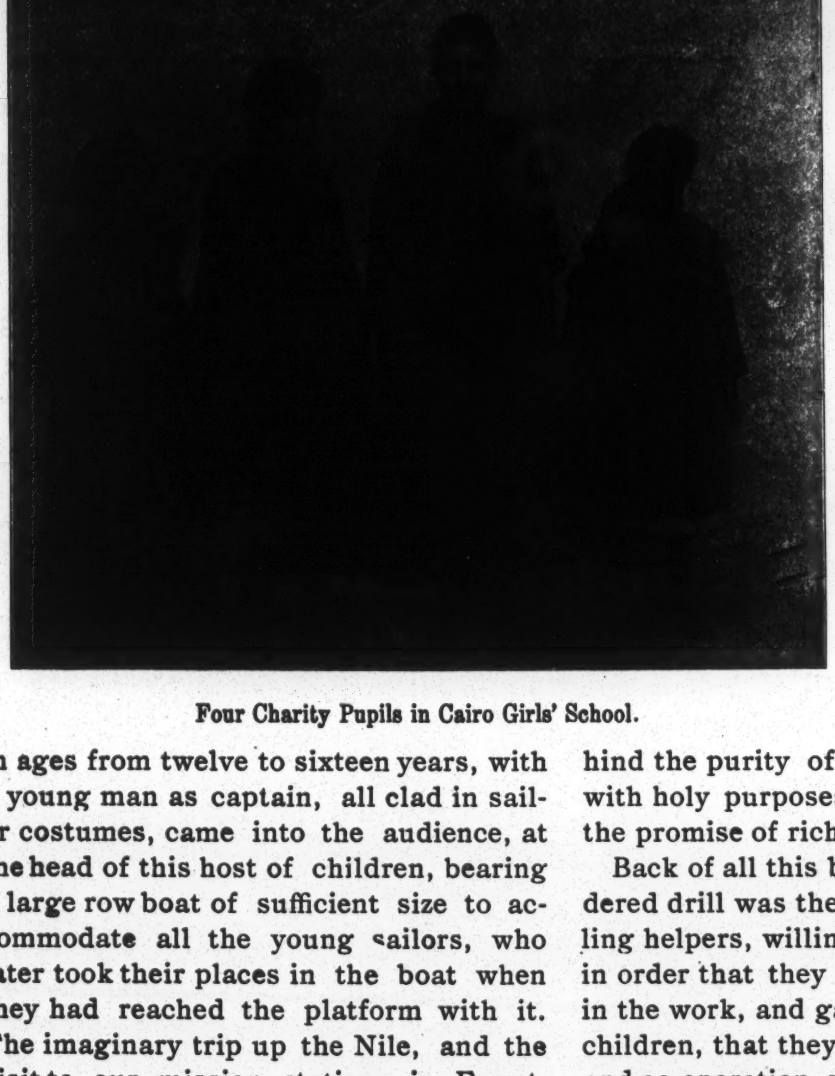
"All people that dwell on the earth
Your songs to Jehovah now raise?"

Under the inspiration of this exercise may not many of these, in due time, carry this message to the ends of the earth and tell to the nations that

"His mercy to us never ends,
* * * * * * *
Through ages unending extends."

Each division carried banners, some the emblems of faithful attendance, and others designating their society. Of whatever meaning they were to the Juniors, these many handsome colors and patterns among the children presented a beautiful picture, and the effect was gratifying.

Much praise is due Mrs. R. M. Russell, of Sixth church, Pittsburg, for the thought and plan to have the Juniors present the mission study of the past year in a novel and instructive manner. Twelve, manly, handsome boys, ranging



Four Charity Pupils in Cairo Girls' School.

in ages from twelve to sixteen years, with a young man as captain, all clad in sailor costumes, came into the audience, at the head of this host of children, bearing a large row boat of sufficient size to accommodate all the young sailors, who later took their places in the boat when they had reached the platform with it. The imaginary trip up the Nile, and the visit to our mission stations in Egypt, were very interesting and instructive.

Following the lead of the young sailors into the audience, came the most attractive company of them all, not because they were in themselves more attractive than other children nor because they were different from other children, but because they represented in a two-fold way the missionary activities which it was the business of that meeting to promote. These children are the beneficiaries of one of the most magnanimous thoughts and actions of the quarter of century of women's work—*eighty children from the Orphans' Home, under the care of The Women's Association of the United Presbyterian Church*, an organization for practical home missionary work antedating the W. G. M. S.

Certainly the obligation of the church at large to this organization in its beneficient and highly efficient work is emphasized by the spectacle of eighty of its wards uniting with hundreds of other children in an inspiring missionary exercise. This exercise, beautiful as it was to the eye and ear, must depend for its chief beauty upon its suggestiveness—the faithful work behind the purity of youthful hearts, filled with holy purposes for the present and the promise of rich service for the future.

Back of all this beautiful and well ordered drill was the work of scores of willing helpers, willing to deny themselves in order that they might arouse interest in the work, and gain response from the children, that they might arouse interest and co-operation on the part of parents for their children.

While appreciating to the full the splendid results accomplished at this time, by Mrs. Russell, Mrs. Hill and Mrs. Stevenson, we also appreciate the work of the scores of women and young ladies who plan for the work of the year and the annual rally, of so much event to the Juniors. Following this back to its farthest source, we must see that the success of such work must always be dependent in large measure upon the views which the parents take of it in relation to their children's welfare.

We concede that youth is the time for education, and we also agree it should be

of the very best, and the church does well when it adopts this principle as the basis of a very important part of practice. If men and women are to know that duty comes before indulgence, children must be trained through regular practice that duty comes before indulgence. If the State demands the education of her youth for her civic institutions; if mercantile life requires the habits of self denial and self-giving; if the church expects her youth to maintain her principles, support her institutions and continue the purpose for which she exists, namely, "The evangelization of the nations," how can she afford in her membership to neglect this one great opportunity of teaching the children they are the Juniors in the mission work of the church now and are never to find an age limit to their membership until ready to become senior partners in the greater responsibilities of the *same, one* work?

Xenia, Ohio.

The Juniors in Missions.

By Mrs. J. C. Warnock, College Corner, O.

THE church today is vitally interested in arousing, in enlisting and in equipping the children for life and mission work. Are you looking for an open door? You have one in the training of the children: "Feed my lambs." "Give ye them to eat."

They are part of the church, and are already engaged in the chief business of the church, namely, missions. The secretary tells us their contributions for the past year were $6,369. Then think of the volume of child-like prayer for missionary work, and of the righteous deeds actually done by them! Every year for ten their contributions have been steadily gaining, the present year's offering being the largest in the history of the society. Through special objects they have been given something to reach after, as a memorial school building, a farm, hospital beds, scholarships in mission boarding-schools. They have every year not only attained to it, but have shot away beyond. For instance, they were asked for $1000 to educate 40 girls in India and they gave $1465. The next year they were asked for $1500 to educate 60 girls and they gave $2090.

Walker Gordon and Lois McConnellee.

As a pastor and session at the end of the fiscal year gather up the reports of their different organizations, for a congregational report, think you they could forget the Juniors? Why, no; for they are an army—an army of 6757 all told—and an army of *givers* who can add credit to a congregation and to a denomination. But most of all these overseers would obey Christ's injunction and suffer the little children to come unto Him.

You will concede that they hold an important place in missions, even if they are only in training. They are learning by practice and are practising what they

learn.

Training is the great requirement of the present age. Every calling demands careful preparation. God says: Go work in my vineyard, prepare the children to be the leaders and the missionaries of tomorrow, and "Cursed be he that doeth the work of the Lord negligently."

We are accustomed to look upon the heathen mother as ignorant. In some things it would be well for us to take note and follow her example. As soon as her child is old enough to hold a flower in its little hand, it is taught to lay that flower at the idol's feet. Let the Christian mother show the same spirit by teaching and by early enrolling her children as Juniors, beginning with the Little Light Bearers, that they may grow up feeling that to love Christ and to have others love Him is the chief end in life. This would also keep the boys from dropping out of the societies and mission work, for the Bible tells us to "train up a child in the way he should go and when he is old he will not depart from it."

The Junior meetings are varied and fascinating, made so by an amazing array of bright and effective devices, as maps and banners, costumes and impersonations, pictures galore and curios of all sorts, diagrams and missionary letters. But these should only be used as a means to an end. A worker once said, "If the noise and the banners and the rallies are the end instead of a means in the mind of the superintendent,—that will be the end in the mind of the children." The child is best entertained and held who feels that he is there to do practical work for Christ and not for his own amusement or pastime.

The Foreign Boards do not as a rule send out missionaries after they are thirty years of age, so that it is largely the young men and women who are or have been Juniors that are to respond to the calls for missionaries. These recent calls that have come from India and Egypt put to the test our faithfulness in training.

What we want to hear today is: "Here am I, send me," or, "We cannot *go*, but we will *send*." As has been said, figures show that they are being trained to send, but are they being trained to *go*? As I look about me I see here and there young women who talk glibly of missions and missionaries. They give willingly, yes, enthusiastically, to send, but are they impressed with the fact that the Lord hath need of them?

As superintendents, leaders and mothers should we not endeavor to perfect our methods and emphasize *go* equally with *send*?

Advisability of Junior Societies in Country Congregations.

By Mrs. Anna C. Holmes, Xenia, Ohio.

Do you advise a Junior Missionary Society in a country congregation? Most emphatically. Whatever is done in the city can be done in the country. God never intended that the children in the rural districts should be cut off from taking part in His work. When He said, "Suffer little children to come unto me," He did not say, "Train up the city children for me."

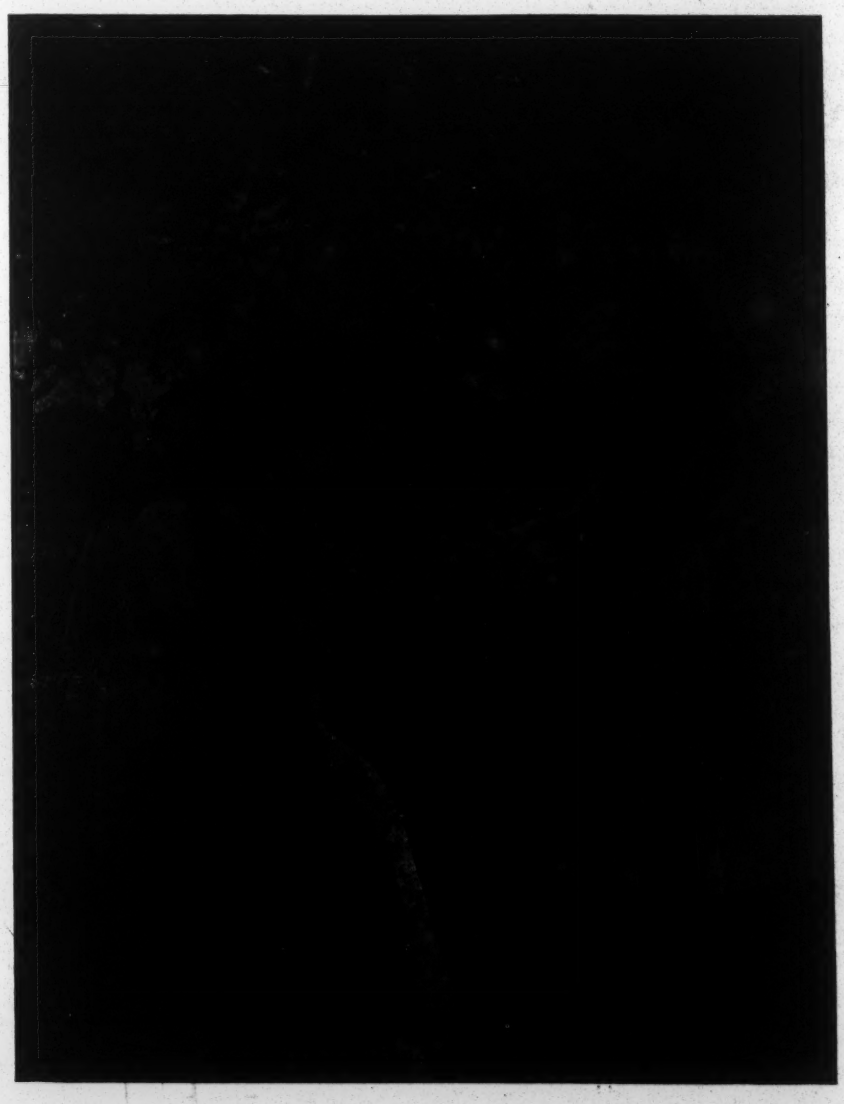
How secure attendance? Much more easily than in town; for children in the country do not have so many things to take their time and attention, therefore are easy to reach. We will just speak of one society in a country congregation that we know of, and we believe it to be the best working society we ever had the pleasure of seeing. The superintendent was one who had love for children and she worked with both *gumption* and *grit*. She kept in close touch with the Sabbath-

school. She and the Primary superintendent were one.

If there was a boy or girl in the Primary or Intermediate department who was not a member of the Junior society, she knew the cause. She did not depend on a notice from the church pulpit or Sabbath-school or the sending of a note. She went herself and visited the home and parents. You know you can reach the heart of any mother through her child. If there is any person welcome to the home, it is the one who has won the heart of the children.

She explained to parents the object of the meeting. She did not pass any house no matter how needy were its occupants, nor of what creed, and in this society were even Roman Catholics. They met Saturday afternoon at the church in the Primary room where they had their organ, maps of Egypt and India, blackboard and picture charts, and all appliances to make the meeting interesting to the children. There they had the picture of their missionary they helped to support. If you asked the Juniors who their own missionary was, the smallest tot would throw up the hand and answer correctly.

We think we hear some one say, "In our congregation we are so scattered." So were these. The older boys and girls took conveyances and called for others; on bad days parents brought them; some walked to the superintendent's home and went with her, and there were others she went after, thus obtaining a good opportunity to say something to the mothers, and while there was sitting or standing room the children were taken into her vehicle, which like an omnibus always had room for one more. Everything was done to hold the interest of the boys and girls. In winter, socials; in summer, lawn fetes were provided. Nothing pleased the parents more than to attend a missionary entertainment and to see their children take part. You must remember, half of these came from homes outside the church, and through the Juniors many received their first Bibles, and were



Cairo Boarding School Girls on a picnic; bill of fare, cucumbers, cheese and olives.

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led to know and love their Saviour.

Before the Juniors' Thank-offering boxes were issued the superintendent used little money barrels for collections and the day these were opened was looked forward to with much joy. When the Thank-offering boxes came they could be seen in every home where there was a child.

If a child was absent, or there was sickness or death in any home, this superintendent was expected and was there. Not a father nor mother was there in that district who did not know the woman who took so much interest in the children. Some one may say that the superintendent could not have had many home duties. Not so; she was a busy farmer's wife. God never calls indolent people to do his work. The number of souls that were saved through this country society will never be known, till the Lord comes to make up his jewels.

The Little Light Bearers

How to gather and Care for Them.

By Mrs. Stuart Magee, New Brighton, Pa.

HAVING been seized with the conviction that the Ladies' Missionary Society may extend its influence by having as an auxiliary "The Little Light Bearers" organization, the first step is to choose a superintendent, an active genial lady, and one who has a true conception of the possibilities that lie in the cradle. With a prayer for guidance, and provided with a blank book for records and a supply of "Little Light Bearer's" enrollment cards, she is ready to make a canvass of all the homes where there are little ones under six years of age. The younger they are when received, the more interesting and profitable.

After speaking to a parent of the desire of the Missionary Society to organize the babies, that it may strengthen the tie made in baptism, and that they may early imbibe the missionary spirit, thus fitting them the more ably to meet the future demands for workers in the Christianization of their contemporaries in heathen lands, she, in most cases, may receive the names for enrollment with the payment of twenty-five cents, which is an annual fee. The superintendent may, however, meet with some difficulty and discouragement in her first canvass, but one should be prepared for this. Any prejudices will be dropped if, by a little extra pains, the mother can be made to anticipate the thought of her baby when years hence he, or she, as a missionary enthusiast may be able to look back and testify in the words on the eard:

"I began in the cradle
In earliest youth,
To send to the Christless
God's precious truth."

To keep up the parents' interest, is the best means of caring for them. The special and most successful method used in our congregation for the past eight years has been to give a reception annually to our Little Light Bearers, their parents and friends. It is held on an evening early in the autumn. The principal feature of the brief literary program given by the younger Juniors each time is the tableau presenting, in a picturesque and suggestive fashion, all the members of the Little Light Bearers' Society. We have always been gratified with the financial outcome of these receptions.

What Christian home thinks of caring properly for its precious little ones without much prayer! And so we can "bunch" them, as an evangelist did his friends, and bring them often to the childrens' Friend for His keeping.

How to Interest and Hold the Boys.

By Mrs. J. J. Henderson, Greenwich, N. Y.

HOW TO *interest* and *hold* the boys is one of the problems of the present day that is occupying all the best minds of the church, Sabbath-school, missionaries and social settlement workers, and some have advanced theories which sound very beautiful in print; but in every realm men are testing theories by *actual* experience. The inventors' theories are not accepted until they are proven to be practical by the actual working of the machine.

The wisest of all men said, "Train up a child in the way he should go and when he is old, he will not depart from it." Another has said, "Heaven lies all about us in our youth," and it is true that the child mind is more open to impressions and spiritual truths, and the "things of the Kingdom" appeal more readily in early childhood than when the heart has become pre-occupied with the things of the world. So, early training of reverence to God and love for our fellow-men should be our first duty.

But to interest and hold the boys (and the girls too), the children of all ages and classes, and some of the older folks as well, you must be able to "*say something and say it well.*" To reach out and interest and hold the boys of the present age, with their superabundant vitality and buoyant health, whose minds naturally resent restraint and covet freedom, you must be able to present the truth in a very attractive form. Their active, alert, inquisitive minds, reaching out for the unexplored and the hidden things, requires on your part much prayer, a thorough preparation of the subject you have to present and a genuine, sympathetic love for, and a good understanding of, boy nature; for their keen, unbiased eyes search out the least pretension of sham, ignorance or inability, as the powerful X-ray machine does the hidden things in nature and science.

But you may say, all this means work. It certainly does—*hard work and lots of it.* It means a concentration of your heart and mind on this one purpose of *interesting* and *holding* the boys. It means "line upon line and precept upon precept, here a little and there a little." It means what Paul wrote to Timothy, "To be instant in season and out of season." It means that the amount of success you have in *interesting* and *holding* the boys is the amount of *love* and *work* you have put into it. But it pays and pays well. It pays a large interest on the capital, for you are training the men of the coming years, since "the boys of to-day are the men of tomorrow,"

Work for the love of the Saviour, who has done so much for you.

Work for the love of your fellowmen and the good that you can do.

Work for the "life immortal" for the promise of Heaven's joys.

Work with your heart and soul to *interest* and *hold* the boys.

Maps, Charts and Pictures as Educators.

By Miss Zulu Z. Renwick, South Omaha, Neb.

"LET me see! any pictures?" This is the first question the little one asks when the new book is brought in. Can we not all remember when we judged the merits and demerits of a book by the number and attractiveness of its illustrations, and the later experiences of the brother at our knee as he followed with eager attention the story that unfolded the meaning of the picture? Remembering how such stories from such pictures have moulded into goodly shape

the plastic mind of childhood, can we not say that picture-teaching is inseparable from the successful education of childhood?

The child-mind observes rather than reflects. Observation is a simple act of perception, while reflection is the act of continuous thinking along one line. The child habit is, therefore, to observe rather than store up facts for future reflection, and so we must reach the mind through the easiest channel—observation. The teacher must remember that her object is not to create a desire for the sensational in the child-mind, but to awaken thought, so that the lesson-thought may be remembered longer than the process by which it came; then the picture or map may become simply an educator—a drawer out of thought.

Let us notice first that the mind awakener, whether object, picture or map, is to secure attention by its attractiveness. We would not urge mere show and ornament, but has not God given us attractive lessons in nature? The sky, the trees, the landscape, do they not all teach lessons of God's love? So may we imitate God in our teaching by making our lessons bright and catchy, remembering first to attract the child's attention, then instruct, and then impress. An appropriate picture or a marked map appeals to the eye; it awakens the mind; it opens the ears; it secures at once what the teacher desires, namely, attention.

Again a picture or map is more direct in fixing the lesson in the mind. The little nursery rhyme runs thus;

"As red as a cherry, as brisk as a bee,
As brown as a berry, as tall as a tree.

Take the color red. How many words, how much time it would take to impress upon the child's imagination the color red, but one look at the cherry and that color is there to stay. Tell of your mountains and rivers, your towns and roads. Describe seas and lands as you may; it is only a confused mass in the child-mind; but one minute with a clearly outlined map and the whole country, seas, rivers, roads and all, are firmly photographed in his mind.

When our great Teacher wanted to teach His children the doctrine of atonement, its nature, it needs and its application, what did He do? Did He take long weary sermons to describe it? No; He clears the whole sky of clouds and brings out the sunlight in one touch: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish but have eternal life." A familiar example and appealing to the eye; the mind grasps it directly.

Once more I would have you notice that pictures or objects are an aid to the memory and keep the lesson from slipping away. The photographer must have some process of retaining the impression on the card, or the beautiful face will soon fade and become a blur. So the teacher needs an aid. She has told the story of "preparation of the Gospel of Peace," in her most beautiful words and brightest tones, and the child has listened attentively, but when he reaches home and his mother questions him, alas! like his elders in the days of James, he goeth away and straightway forgetteth; but a baby's shoe held up before his eyes explains that the Gospel like shoes helps the wearer over rough places and leaves a picture to keep that lesson from fading.

That picture in the Old English Primer of John Rogers at the Smithfield stake; how it has helped many to recall the lessons learned in early days and to be brave for Christ, though the teacher who explained the picture has long since ceased teaching!

The Saviour's picture of the "Sower went forth to sow," has it not nerved the hand of many a sower?

John's picture in Revelation, "Behold I stand at the door and knock," has it not made many a woman brave to resist temptation? It was a beautiful picture to her as a child; it became a shield and buckler to her as a woman.

We want to teach the truth; to present

Christ and his Salvation; to impress the Loving Life to be lived with His help. Let us present it to both the ear-gate and the eye-gate, so the child may grasp, understand and retain it. The conscientious teacher will use either or both as she deems best, and if only the child-soul is reached with the blessed and saving influence of Divine Truth, I am sure no one can find fault with the method.

If the eye-gate—that is, the use of maps, charts and pictures—is the shortest, straightest, surest and safest way to reach the child-soul, then let us in the name of Christ and His religion enter the eye-gate, if by any means we might save some.

South Omaha, Nebraska.

How Educate in The True Principles of Christian Giving.

By Miss Iva B. Laing, Ingram, Pennsylvania.

THIS question certainly is well placed among those to be discussed in a Junior Conference, for if the boys and girls are trained to be earnest, systematic, liberal, cheerful and prayerful givers, many of the most difficult problems of our church will have been solved.

In the days of the old dispensation God gave very minute directions to his people concerning their attitude toward himself and toward their fellowmen. These all were binding upon them. Many are still binding upon us who live in the new dispensation and in these advanced days of the Christian church. Those rules of the Mosaic law which applied to the *form* of their worship, and were given to shadow forth the Messiah which was to come, do not apply to us who have the risen Christ to worship; but Jesus while here on earth tells us that he came not to destroy the law or the prophets, but to fulfill. Hence the law is as binding upon us as it was upon the Israelite of old. What then do the Scriptures teach us of the principles or rules God has given to us concerning giving? Whether these are to be found in the Old or the New Testament they are binding upon us and must be obeyed. As Junior leaders and teachers we must endeavor to train the children under our charge in these true principles if we wish to have the next generation true givers and acceptable to our God.

In dealing with this subject we must take it for granted that the teacher himself, or herself as is more often the case, is endeavoring to practise what he preaches, for the saying is only too true —"like teacher, like pupil." Those only who live up to, as far as humanity can live up to, the true principles of giving, may hope to be effectual in this important work of training the young. The Word of God seems to teach that there are three points to be remembered in educating in the true principle of giving.

First. The young should be taught to give systematically, both of his time and his money. By the law of the Sabbath we learn that one-seventh of our time is holy unto the Lord. According to this we see that God requires a fixed minimum proportion of our time to be devoted to his worship and rest from secular labors and employments. Now as to our posessions. In Lev. 27–32, he says, "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Children should be taught to make this giving of the tenth their habit and practice in their youth and when they are old they will not depart from it. Do

you think it likely that if this law had been taught to the young in the past so many of us would have needed the arguments upon arguments to convince us that one-tenth belongs to the Lord and that we are not giving at all until this proportion of our income has been set aside, holy unto the Lord?

Secoud. The young should be taught to give liberally. Impress upon the minds of the boys and girls the great need of the starving multitudes in our own lands and in the lands across the seas; that these people are their brothers and sisters; and that Jesus loves them and died to save them just as well as to bring salvation to us. Fill their minds full of the stories of missions, make them realize the helplessness of the Indian in the West, of the Freedman in the South, of the poor and neglected ones in our own cities and towns, and the utter degradation and misery of the perishing millions in the far distant East. Then give them something definite for which to work in the different departments of mission work, expect them to accomplish much, always placing before them a high standard, and the children will give liberally and cheerfully.

Third. Teach them to give prayerfully. Not one cent of our money or theirs should be given unless followed by a prayer that it may be used in the best way and where it will do the most good. Every word spoken or deed done to relieve those less fortunate than ourselves should be done in Christ's name and in the spirit of prayer. Children should be taught that giving does not mean merely giving money, but that it means giving ourselves to Christ's service, holding ourselves in readiness to offer the cup of cold water or speak the helpful word wherever opportunity offers itself.

So far, teaching to give systematically, liberally and prayerfully has been the plan pursued to educate in the true principles of giving, but precept without practice is vain. Therefore the Junior leader who is truly desirous and anxious to train the boys and girls in the way they should give must show herself ready to spend and be spent in the Master's service, ever proving herself an example to those who naturally look to her for guidance in the way they should go, and endeavoring to follow so closely the example of Jesus that she may be an epistle known and read of all men.

Therefore we may conclude that to educate in the true principle of giving, the young must be taught their duty as regards proportionate giving, must be trained to give liberally, that they may experience the joy of offering gifts to the Lord; and they must be taught that all giving must be done in the spirit of prayer, and that all these precepts, emphasized by the example of the Junior leader, will thoroughly ground them in the true principles of giving.

Springtime in the Heart.

By Miss Ella M. Barnes, Bluffton, Ind.

THE minister preached an earnest sermon on home missions, urging his people to work in their own community. "Let every Sabbath-school teacher endeavor to gather in some new scholars," was one of his exhortations. Mabel Norwood listened attentively and made some good resolutions. For a long time she had thought of trying to get the family of Mrs. Wilson, the washerwoman, into her class.

Early Monday morning "before the good feelings left her" she went to see them. But, although it seemed early to Mabel, Mrs. Wilson arleady had a big washing on the line and was preparing to do two more before night. A poor little

girl with a ten-year-old back and a twenty-five year-old face was minding a fretful baby and trying to keep two younger sisters at work on the few dishes. A stoop-shouldered boy of twelve came in presently with two buckets of water which had to be carried from a neighbor's well. Mabel had always supposed that washerwomen had things arranged conveniently for their work.

When she stated her errand the tears came to Mrs. Wilson's eyes and she said that she always went to church when she was a girl and would like to send her children every day, but the rent, grocery and fuel bills took all the money she could make, so that there was nothing left to buy respectable clothing. The husband in this case, like many another, is a drunken figurehead.

During the week Mabel worked hard and by Saturday evening had collected old garments and made new ones enough to have the four oldest children ready to go to Sabbath-school. With childish excitement they were at church next morning before time for the first bell. They asked for Miss Norwood and the janitor took them to her class-room which was an alcove off the main room.

It is with sorrow that I relate it, but when the members of the class came in by twos and threes they noticed the odd little group of strangers and there was considerable whispering and giggling about them. As Mabel failed to reach her place until the last bell stopped ringing there was nothing to check the mischief, and in their hilarity some of the boys and girls made unkind remarks aloud concerning the newcomers. Everything quieted down when "teacher" appeared, but the tearful eyes and red cheeks of the new scholars and the sudden stillness of the class told the tale. She had entered the class-room with that happy feeling which comes with the consciousness of having helped some one, but a glance told her that unless something could influence the members of her class to treat strangers more kindly there was no hope of keeping them in Sabbath-school.

She tried to impress these thoughts upon the class during the lesson, but they were accustomed to hearing gospel truths from earliest infancy. Had she said, "Now, children, you should despise your poor neighbors; you should not play with anyone who is not well dressed; God judges people by the way they are dressed and not by the heart," such words would have raised a rebellion at once. But the pure gospel doctrines which she did speak seemed to make no more impression upon them than a few more feathery flakes do upon a snowdrift. She took the new children with her after Sabbath-school, but all her tact could not shield them from the haughty glances of one or two proud and thoughtless little girls, nor prevent them overhearing a cruel remark about their "drunken sot of a father."

No amount of coaxing could persuade these children to go to church again. They would promise Miss Norwood to come, but "something always prevented them." After calling on them for the tenth time in six weeks and receiving the same excuses and promises, Mabel went home utterly disheartened and in her chagrin and vexation, allowed her lips to utter the sinful words: "It's no use, I'll never try to do another bit of home mission work as long as I live."

She did not sleep well that night. How could she? But we will pass by the days and nights of trouble and heart-searchings which followed and hasten to the brighter part of the story. The bitter experience had profitable fruit. She was filled with a renewed burning desire to serve the Lord continually, and one of the first duties that came to her was organizing a Junior Missionary Society. The members of her Sabbath-school class were the first to join and became the most zealous workers. It seemed to open up a way for them to practise the precepts they had learned so well. At the second meeting on Saturday afternoon, who

should come in but Elsie and Edith, bringing the Wilson children with them? They were the very girls who had so thoughtlessly laughed at the strangers in Sabbath-school ten weeks before. Now they came in with beaming faces and said, "Oh, Miss Norwood, we asked them to forgive us for laughing at them and now they are going to come to missionary society and church all the time."

Mabel saw a new meaning in Is. 55:10, where it speaks of the word coming down "as snow from heaven." She wonders if there are not a great many good church-going people whose hearts are buried under snowdrifts of pure gospel sermons, who need to pray for the rays of the Sun of Righteousness to melt the truths into the heart and cause the fruit of the Spirit to grow.

The Work During the Year.

Its Success Dependent Upon What Great Factor.

By Miss M. E. Campbell, Thyne Institute, Chase City, Va.

THE great factor upon which the success of the Junior missionary work depends for the coming year is the work of the Holy Spirit, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The superintendent and helpers must be Spirit filled. The great object of our work should be the training of the little ones to love God and His work, and it is only by the aid of His Spirit that this can be done.

We may have bright boys and girls in our society; we may have rooms suitably arranged for our meetings; we may have maps, blackboards and other desirable equipments; we may have money at our command for books, magazines and other needed supplies; we may have time for studying new methods, preparing the lessons and visiting the children in their homes, and yet we may fail. These things are all very important but unless we have received from God His first and greatest gift, His Holy Spirit, and are willing to be led by Him, it will be of no avail.

To make our Junior missionary work a complete success, we must consecrate our time, our talents, our money, our all, to the Master's use. We must be much in prayer for our work, not only during our meetings, but in private. At all times we must bear our boys and girls to God in prayer, pleading that He would touch their hearts, help them to live true Christian lives, and fill them with the earnest desire to help others. We must feel that the work for the Master is of more importance than anything else.

Let us humbly pray for grace to cast self out of our hearts and to make all other needed sacrifices. Let us obey the command, "Be filled with the Spirit." There must be a filling before there can be a pouring out, and if our hearts are filled we must pour it out to others, "for out of the abundance of the heart the mouth speaketh." Then will our work succeed, for we have the promise, "But ye shall receive power, after that the Holy Ghost is come upon you."

Social Life and Religious Convictions in China.

By Mrs. Montagu Beauchamp.

LET us take a glimpse at social life in China. No nation ever rises above the social position of its women. Let us take a glance at woman's life in China—just an ordinary woman's life in the west of China. Nothing special; no terrible horrors of which there are, God knows, only too many in these habitations of cruelty.

A little girl is unwelcome from her birth. When a little girl comes she is received in silence, disappointed silence. She belongs to somebody else from her birth. At three or four years old her feet are bound, a terrible custom. It is only "Mrs. Grundy;" it is only public opinion; it is not anything else. It is the custom, and therefore it must be done; and so the child's cries go up to God. We pass on. Perhaps at ten or eleven years old she is sent to her mother-in-law, not to be married, but to become the slave and drudge of a large household, one of many, for the mother-in-law gets all the daughters-in-law one after the other, and there they live together. You can imagine what it means. If the son is fond of his wife, it makes the mother jealous; and if the son is fond of his mother it makes the wife jealous.

There are no homes in China. Those of us who know what Christian homes are, let us remember this: there are no homes in China. There are houses, and there the people live, but no homes. The nursery for the poor is the street; for the rich, the four walls of the courtyard; and the children never go out. And then comes the time when one or another finds it too hard to be borne. And round the corner, for less than the fraction of a farthing, any man, woman, or child can get enough opium to take away life and sleep into eternity. And the wail of the dead goes up to the throne of God; only another eternity lost; only another soul gone to a Christless grave.

No homes. No love. No love between children and parents, except a very selfish love. No love between husband and wife, only enmity. There is no love because there is no God. God is unknown, and therefore there is no love. And no hope, no hope. They go out into the darkness. The door of hell is opened; and no door in heaven. Out into the darkness, not knowing whither they go. Lighting a taper to light the way to hell; throwing out the paper-money into the street to pay the road to hell.

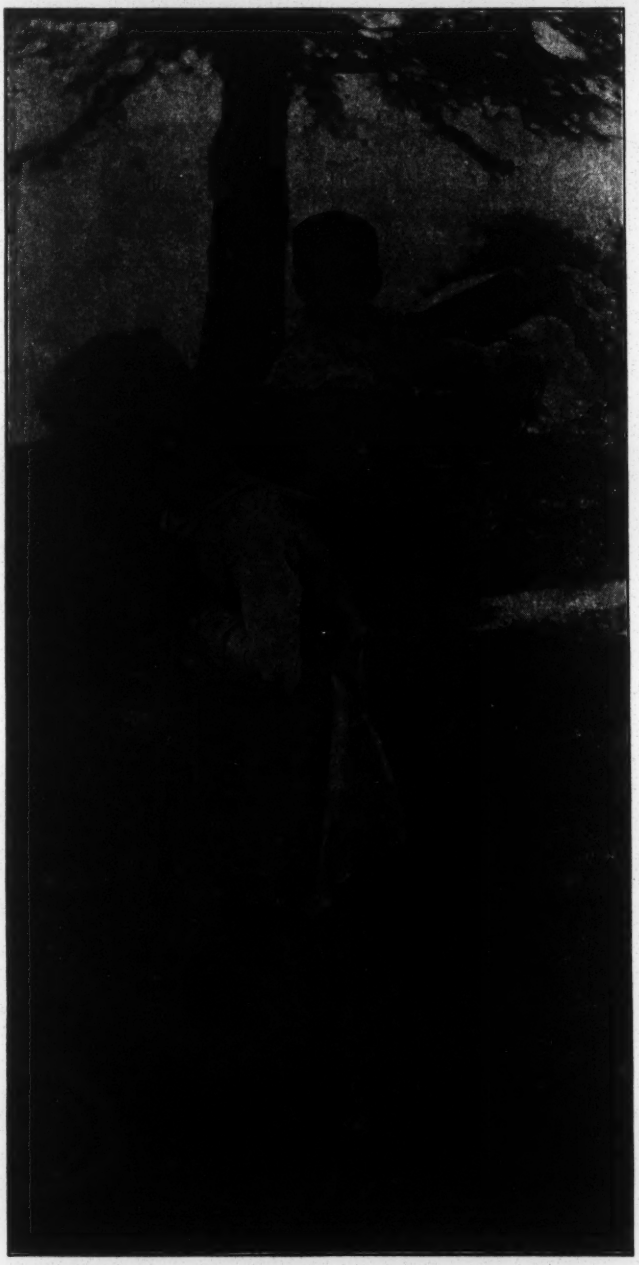
This is not an extravagant picture. It is the commonplace of a land where Satan rules.

Now, for a moment, let us picture what their religions have done for them. They have religions, plenty of them; they want no more. They have had every form of religion which, perhaps, we could find anywhere in the world. We find the remnants of monotheism, clouded over—but remnants. We find materialism. Confucianism is materialism; no God, no future; no heaven; no hell; nothing but the present. Be a good citizen, a good subject, a good husband, a good son; that is all. They say and do not, for there is no power behind Confucianism. Then we have Buddhism—darkness that may be felt. We hear sometimes of "The light of Asia," a light that is deep darkness. They have all the form of religion. They have a virgin and child, shrines, holy water, pilgrimages, a liturgy in a foreign tongue; everything you could wish of the form: the dead form of religion, but no life behind it.

There was a dear old woman who lived next door to us, and she used to say sometimes, "I have everything that heart could wish. I have riches, sons, grandsons,

great-grandsons, I have old age, I have merit for the next world." She was a Buddhist vegetarian. She used to come and put her ear to the wall and listen to the hymns of praise, and she said, "You have what I have not. I have no peace—no peace in my heart."

If I could take you for a moment to a mountain, rising eleven thousand feet above a plain in the Western Province of Sichuen, and if you could go for a while to the top of that mountain, you would find a magnificent Hindoo temple built by a man who came all the way from India to do it; and you would see a parapet over a precipice 3000 feet deep; and you would see also a little path that leads to that precipice. It leads to a part of the precipice where there is no parapet; and from there men and women who have come from all over the Empire of China throw themselves over the cliff to Buddha. That cliff is called, "Suicide cliff." Buddhism is moral suicide for China.



One method of locomotion in the Himalayas.
Agnes Ballantine in the basket.

Just one religion more remains to be mentioned, Tauism. That is spiritualism. Perhaps we hardly realize, now that spiritualism has become fashionable in America and in England, that it is very old in China; spiritualism with its idolatry, its consecrated images; for an idol is nothing until a spirit has taken possession of it, and there are, undoubtedly, real answers, not only through mediums, but also from the spirit that inhabits that idol. In many ways these answers come. The worshipers have their seances; they have their exorcisms of evil spirits; they have their planchettes. Everything that you might find at home is found in China. The religion of China, truly, is a dark picture. It is deep darkness, because the god of this world rules it. Oh, may God touch our hearts, that we may not be afraid to look it fair and square in the face. We see but the fringe of that deep darkness. We could not bear and we could not dare to go into it. But God knows it; God hears.

Let us look up, and send up a shout of triumph because the Gospel is the gospel of deliverance to these people in China, and, thank God, they are coming out of darkness into light. Thank God for open doors. We have heard to-day of a few of

them. All I can do is just to say again that never have the doors been opened so widely. Only last year I was travelling from Shanghai up to the far west to the city of Wan-hien, where I was present years ago when the first man burnt his idols there. Now doors are opening on every side. We left the river at that point and we went over to land; and in place after place people would say: "We have a Gospel hall here." That meant nothing but that they had bought a place and they wanted to have it opened. Now there are great complications that I cannot go into; but I do say, dear children of God, pray about the terrible complications, for the people are now forcing themselves upon the visible Church in a way that has scarcely been known before. They are demanding to be received for the sake of litigation, and for other purposes they are demanding to have their names down on the outward church roll. Thank God for that. I must, however, confine myself to the things that I have seen.

A little market-place and a man with a lantern, and after a long, weary tramp a message came: "Will you come? We are all waiting to hear the Gospel." The message was given in a little room, crowded with about a hundred men. For hours they listened to the preaching of the Gospel of Jesus Christ, which some of them had never heard before.

We passed on to the city of Nan-kiang Hien. For months and months the people there had begged to have somebody sent to them. A hundred names were on the church roll. The church roll was a careful register of those who came on Sabbath and had put away their idols and given up opium. They said: "Can you not send somebody?" and the answer had to be sent over and over again: "We have nobody to send." It was out of our way, but that was of little account. A royal reception we got there; and day after day, whatever the hour was, there were men and women coming in to hear up to ten or eleven o'clock. We spent the evenings simply in preaching the Gospel of Jesus Christ. In that place there is not a single case of litigation and not a single thing we could find but a real desire for the Truth.

You may wonder how this started. It happened that a short time before a man had been to one of the public examinations and had brought home a Bible and he said, "This is the Truth and we must follow it." And because he was an influential man he drew many after him. Years before this incident the city had been visited by a Swedish worker—once only for a day or two, but from that moment prayer focussed the power of God upon the place, and this is part of the answer. Bishop Cassels, speaking once in a little market place, mentioned the Old and New Testaments, and a man said, "I wonder whether it is the old and new covenant—the three volumes my father bought twenty years ago. We could not understand it and we put it on the shelf." That book is being read to-day.—*Adapted from China's Millions.*

Juniors and the Financial Problem.

By Miss Jennie Johnston, Oxford O.

THE question of finances is a problem that seems to confront every department of the church and when it comes to the little Juniors who have scarcely any money, it would seem a deeper problem. But it is not so much the amount raised by the children that is desired, but that they should be trained to give.

I repeat it, *to give*, not to raise money. As Milton says, "God does not need man's gifts." He does not need a cer-

tain amount of money raised by some means or other. It is the willing spirit and not the amount that is wanted. God could accomplish what he wants without our aid, but he gives us the privilege of helping. The children should be made to realize that they are co-workers with God.

"As the twig is bent the tree's inclined" is a very trite saying, but is none the less true. If the children receive the right financial training, they will in all probability become in later years generous supporters of all departments of church work. The function of the Junior societies is to train the future workers of the church more than for the actual work the children can do.

If a child grows up in utter ignorance of the needs of the church until he is a wage earner, he will not realize what part of the burden he should share; whereas a child that has been trained in giving will grow up with the idea that he is the Lord's steward.

But how is this to be done? How are the children to be taught their responsibility? This can not be answered by any set definition; it has puzzled too many thoughtful people for me to try to answer it.

The training of the child to give is shared by the parents and the leader of the children's missionary society, though I think the parents' share is the greater. A child, who sees his parents give to every good cause, generously and willingly, will in all probability follow their example. But if they are accustomed to hear such remarks as, "It's give, give all the time. The church is always wanting money," they will not likely love to give when they grow up. When an infant class teacher was urging a larger collection, a little girl said, "I know my mother will give me money if it is for the *church*." This child had no money of her own, but, though only five years old, she had learned that money is easily obtained for the church.

One of the best ways for the parents to train the children to give is for themselves to give. Each mother uses her own discretion in paying her child for work. In cases where this is done the child should be taught to give a certain per cent of its earnings to missions. This should be more than a tenth because usually the rest is spent for candy or toys, while an older person must buy the necessities with the nine tenths left.

There is scarcely a child that is not occasionally given a penny or nickel to do with it as he pleases. Then he has the opportunity of deciding whether it shall be all for self or not. It may only be a nickel, but the same question confronts the child that may come to him later on in life. Perhaps later it will be, "Shall God have a part of my thousand dollars each year?" But the idea is the same, the denying self of some pleasure. For the woman to give up a new dress and give the price seems a great deal more than for the child to give up a doll, but if measured by heartache perhaps the child gives the most. David said, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing," and I think it would be well for the children to learn this, that the gift should cost them something. A primary teacher once asked her class to bring any play-things that they did not want any longer for a barrel for the Freedmen. Now that was not quite the idea to teach the children, just to give things they have no use for, (though sometimes that makes a useful gift.) I am afraid if that teaching was continued those children would grow up into the women who bring ragged, buttonless garments for the barrels.

This same objection would apply to children getting their society money from their friends and acquaintances. They give without it costing them any thing. They are really learning to be beggars instead of givers. Of course the parents usually consider their gifts the regular dues of the child, which is quite different as the child looks to them for everything

and naturally feels that he is giving his own when his mother gives him the money. This paying of regular dues trains the child to give systematically; and further it is better for the child to take the money himself than for it to be paid for him. He will then in early years learn the joy of "dropping money in the missionary box."

As soon as the children are old enough they should know all about the objects to which they are giving. Then they will give because they want to. There is scarcely a child that will not want to help if he knows of the little children in heathen lands. You have all heard the story of the child who, after hearing a missionary appeal, felt sorry that he had nothing to give and so asked for the basket to be placed lower and stepped into it himself. This child gave all he could because he loved the work and his whole soul was in it.

Dowell in his beautiful Vision of Sir Launfal says, "The gift without the giver is bare." We do not want such gifts from the children. There are some methods in use which would seem to foster this kind of giving. Money raised by socials, bazaars, etc., gains little except the few dollars and cents. None of us would think it a very good church in which part of the pastor's salary and the mission money were obtained in this way. Is not this the kind of a church we are raising up when the children get their money by such methods?

Another bad feature in giving is doing it for credit and self glory. Are the children always taught to be glad that they helped on the Lord's work so much, or to rejoice because they "beat that other society?"

The following story tells of a child whose motive and spirit seem ideal:

"A little maid in a pale blue hood,
In front of a large brick building stood.
As she passed along her quick eye spied
Some words on a letter box inscribed:
'Twas a box that hung in the vestibule
Outside the door of the charity school.

"Remember the poor!" were the words she spelled,
Then looked at the dime her small hand held;
For chocolate creams were fresh that day
In the store just only across the way.
But gleams of victory shone o'er her face
As she raised her eye to the money place.

But her arm was short and the box so high
That a gentleman heard, who was passing by,
"Please, sir, will you lift me just so much?"—
For the tiny fingers could almost touch.
The stranger stopped, and he quickly stood
By the sweet-faced child in the pale-blue hood.

As he lifted her, she gently said,
"Would you mind, sir, if you turned your head?
For you know I do not want to be
Like a proud, stuck-up old Pharisee."
He humored the little maid, but a smile
Played o'er his face as he stood there the while.

"Excuse me, child, but what did you say?"
The gentleman asked, in a courteous way,
As he took in his the wee, white hand;
"I believe I did not quite understand."
"Oh, sir, don't you know? Have you never read,"
Said the child amazed, "what our Saviour said?"

"We shouldn't give like those hypocrite men,
Who stood in the market-places then,
And gave their alms just for folks to tell,
Because they loved to be praised so well;
But give for Christ's sake from our little store,
What only He sees, and nobody more."

Editorial.

O friends, we are drawing nearer home
As day by day goes by;
Nearer the fields of fadeless bloom,
The joys that never die.

Ye doubting souls, from doubts be free,
Ye mourners, mourn no more,
For every wave of death's dark sea
Breaks on that blissful shore.

God's ways are high above our ways,—
So shall we learn at length,
And tune our lives to sing His praise
With all our mind, might, strength.

About our devious paths of ill
He sets His stern decrees,
And works the wonder of His will
Through pains and promises.

Strange are the mysteries He employs,
Yet we His love will trust,
Though it should blight our dearest joys,
And bruise us into dust.

—*Alice Cary.*

Nineteen Hundred and Three is hastening to its close, and we shall soon see "a new face at the door." The year-end is usually a time for rather sombre reflections; yet to the Christian there is something hopeful even in the flight of time. For each passing day brings nearer that glorious season when all the world shall have the opportunity of knowing Christ, who shall be proclaimed throughout the whole orb. More closely also approaches to each believer the blessed hour when for him Time shall be no more, but all Eternity shall open before his entranced vision. "And so shall we ever be with the Lord." Then let us work while we may. Let us pray, also, while that privilege is yet ours.

In this last month of the year, the Magazine, as it offers its Junior number, brings before its readers the thought of youth and its promise. As far as cold type may do it, we have reproduced the Junior Conference which took place at the W. G. M. S. convention last May. We have been gratified to know that our special Literature issue was pleasing and helpful to our friends, and we bespeak a like interest for this number's contents.

We wish to offer a few words in appreciation of the Junior's Magazine and to recommend its introduction into all families where there are young children. And in passing, let us suggest that as the annual season for offering gifts is drawing near, there will no doubt be some of our little friends who would be gratified and benefited by the monthly receipt of this valuable periodical. There are, unquestionably, many instances where the Junior Missionary Magazine would prove a welcome New Year's present.

This thought about sending a magazine as a holiday gift ueed not necessarily be limited to the *Junior's* Missionary Magazine!

In the Holiday cheer, let all be mindful of the poor and neglected who need or crave a little attention or affection from their neighbors. "And who is my neighbor?"

Miss Ella Kyle did not in the early part of her outward voyage find the Atlantic entirely smooth sailing. She writes: "When we left New York we had every indication for a stormy voyage—not a very happy outlook. We no sooner had reached the sea that we struck an awful hurricane, blowing at the rate of 60 miles an hour. The storm lasted till Monday when it began to abate, and since then we have had placid waters and a most delightful voyage. * * * All the passengers were terribly seasick, and I among them. * * * Now, however, all are able to be on deck and all seem happy and in good spirits. * * We reached Gibraltar last evening. Now we are journeying on to Naples, our objective point on this boat. We may have to remain there five or six days before getting a steamer for Alexandria." This letter bears date of October 20.

It puts courage into our hearts to know that the good work of forming new auxiliary societies is steadily advancing in the church. One was recently organized at Lenox, Iowa, and another in the congregation of Bolivar, Pa. We welcome these to our circle of auxiliaries.

Not unnatural is it that our thoughts should be riveted upon the Juniors in the United States. But the Magazine wishes to remind all that we have an interest, even a denominational interest, in some Juniors very far away. So our pictures this month are nearly all presentations of our young friends over seas. Look at the dear faces and feel that these are no

longer aliens. The school girls of Cairo —are they not attractive? How heartily we hope that they may have enjoyed their frugal picnic luncheon, and that their brief taste of comparative liberty may prove both a happy memory and a truthful prophecy. Is it not a matter for delight that the little charity pupils are, for a time at least, in an atmosphere of kindness and purity? Most responsible a position is that of our foreign missionaries as dispensing both example and precept. But there are some, Indians and Egyptians in regard to nativity, who come very near to being Americans. Three of these we show in this number—the little children of Messrs. Ballantine, Gordon and McConnellee. View these all with tenderness, for their parents have given up much to act as God's messengers and our substitutes in foreign lands.

The Magazine expresses regret that the paper on "The Systematic Study of Missions," by Mrs. C. E. Hanna failed to appear in our Literature number. We needed this to complete the Conference and also to present an important topic; but in some way the article was lost in the mail. So neither Mrs. Hanna nor the Magazine is responsible for the deprivation of our readers.

THE BOOK SHELF.

THE ROD THAT BUDDED. By Rev. R. J. Miller. D. D. Price, $1.25.

This volume from the pen of Dr. R. J. Miller we felt ready to welcome for its author's sake. A perusal of it justifies our anticipation and leads us to prize it for its intrinsic value.

Its prevailing character is devotional, but devotional after the Puritan fashion, not weak and sentimental, but healthy and vigorous, a background of strong doctrine being ever perceptible. The drift of the book is to present Christ as the vine, the tree of life, the source of the bud and blossom and fruit of real godliness. The futility of all attempts to purify and elevate social life by such means as art, science, literature, "culture," is vigorously asserted, and the gospel of Christ proclaimed as the sovereign remedy of those evils which abound in society. The author's style is clear and animated, well-adapted to convey and commend the sentiments expressed.

This book, which is pleasing in its appearance as well as in its contents, may be secured from the United Presbyterian Board of Publication.

CHINESE HEROES. By Isaac T. Headland. Eaton & Mains, New York; Jennings & Pye, Cincinnati. Price, $1.

As the societies will soon be entering upon the consideration of China, they will find "Chinese Heroes" an aid in studying about the Boxer uprising. Here may be read the stories of some who proved themselves to be indeed martyrs in that awful time. We often hear of the trials and deaths of the missionaries there, and it is well we should. But attention ought not to be diverted from the noble native Christians, many of whom laid down their lives rather than their faith. Our own trust and courage should be stimulated by reading these records; and gratitude will well up that the knowledge of Christ should have been imparted to those who have known so well how to value it—gratitude also that, as we trust, they are now safe with the Lord who once died for them.

This tale of persecution would be a suitable book for a church reading circle. It is well illustrated. M. H. W.

MISSIONARY MAGGERS.

Rev. G. A. Sowash, of Omdurman, was married last October to Miss Kathleen Spring, of Dublin, Ireland. The wedding took place in the United Presbyterian church in Cairo, Mr. and Mrs. Sowash starting for their station in the south on the day for their marriage. Their friends wish them much joy.

In his India news-letter, dated Oct. 7,

Dr. Robert Stewart tells of the death of an Indian Christian, John Stevenson, of Jhelum. He was originally connected with the Scotch mission, but later became identified with our own. Employed usually as a servant, he tried to fulfil his duty in that sphere and, in addition, to do all possible "to help along Christ's cause."

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"Rev. J. G. Walker, late of Allegheny Seminary, and A. F. Grant, M. D., of Lenox, Iowa, were appointed to the Egyptian mission by the Foreign Board, the former as missionary and the latter as physician, to take the place of Dr. L. M. Henry, who is in this country recuperating but not likely to be able to return to the work soon."—*The Christian Instructor.*

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"The committee to which was referred the letter from Miss A. Van Sommer, in which she suggests that our Association name a date early in the year 1904 as a day of intercession for Egypt and the Soudan, and also for a free-will offering to God, in aid of His work in these lands, would recommend the following:—

1st. That Wednesday, January 27th, be the day for special prayer and intercession for Egypt and the Soudan.

2d, That on that day an opportunity be afforded of giving a free-will offering in aid of His work in these lands.

3d. That the church at home, the church and sister missions in Egypt; and Christian friends in the United States, Great Britain and the colonies, be invited to unite with us in this service to our Common Lord and Master.

4th. That a committee be appointed to give this subject publicity, and make the necessary arrangements for the general and profitable observance of the day.

Committee. { Rev. Wm. Harvey. D. D.
Rev. W. H. Reed.
Miss A. Y. Thompson.

Address, American Mission, Cairo, Egypt."—*Taken from "Blessed be Egypt."*

Outlined Programs for 1904.

JANUARY—A SELF-CENTERED EMPIRE.

1. China's Limitless Resources.
2. Floods and Famines.
3. Life on the Waterways and in the House-boats.
4. China at the Time of the Trojan War.
5. Mongols and Manchans.
6. The Troublesome Tartars.
7. Comparison between the Reigns of K'ang Hsi and his Contemporary, Louis XIV of France.
8. The Great Wall and Other Public Works.
9. Resources for Chinese National Conceit.
10. China a Literary Nation.
11. The "Arrested Development" of China.
12. Home and Child Life in China.

FEBRUARY—EGYPT.

1. Bible Reading: Egypt in Prophecy.
2. Aspects in which Civilization without Christianity has proved a Failure.
3. Spiritual Conditions in the Native United Presbyterian Church.
5. The Training of Missionaries after they reach the field.
6. The teachers in our Egyptian schools: what is their relation to the more direct Mission Work?
7. A sketch of the Present Status of work in the Soudan.
8. What constitutes a "Call" to Foreign Missionary Service?

MARCH—THE RELIGIONS OF CHINA.

1. Weakness of China's Religions as Compared with Christianity.
2. Popular Superstitions in China.
3. Temples, Towers and Pagodas.
4. Life of the Lamas.
5. Chinese Religious Education in the Home.
6 Evil Effects of Nature Worship.
7. Secret Sects and their Influence.
8. Ancestral Worship and its Effects upon Character.
9. Feng Shui or the Science of Luck.
10. Why the Proud Literati oppose Christianity.
11. Compare the Confucian White Deer Colleges with Christian Colleges in England and America.
12. Peking, the "Forbidden City."

APRIL—NORTH AMERICAN INDIANS.

1. Duties we owe to the Indians: (a) to learn about them; (b) to Christianize them; (c) to educate them; (d) to provide for them.
2. Subordinate benefits brought to the Indians by the Christian mission.
3. A Sabbath day among the Indians at Simnasho.
4. A Description of Indian child-life.
5. Propriety of United Presbyterians securing government positions among the Indians.
6. Story of our Denominational Work among the Warm Springs Indians.
7. Work in behalf of young Indians.
8. Progress at Tama.
9. What may the Indian become?

MAY—THE PEOPLE OF CHINA.

1. The Opium Habit and Other Elements of Weakness in Chinese Character.
2. Elements of Strength in Personal and National

Life.
3. Poverty and Industry of the Chinese.
4. Lack of Privacy and Love of Noise.
5. Marriage and Mortuary Customs.
6. What the Chinese Eat and Drink.
7. Inconveniences of Travel in Far Cathay.
8. Doctoring in China.
9. How Women are Handicapped.
10. Infanticide and Footbinding.
11. "Chinese" Gordon and the T'ai P'ing Rebellion.
12. Some Epoch-making Treaties.

JUNE—THE FREEDMEN.

1. Discriptive Sketch: A Trip of Observation to our Freedmen's Stations.
2. The New Type of Negro Womanhood.
3. The Mission Farm Project for the Negro: Is it wise and successful?
4. Character Sketches of some of our Negro workers.
5. The Christianization of the Negro Women a Potent Factor in Evangelizing the colored Race.
6. A Catechetical Exercise compiled from "The Freedmen," (a leaflet published by the Women's Board.)
7. Changing Conditions.

JULY—CHRISTIAN MISSIONS. PART I.—FROM EARLIEST TIMES TILL NEAR THE CLOSE OF THE NINETEENTH CENTURY.

1. The Door Opened to the Gospel.
2. The White Man's Burden in China.
3. The Nestorian Tablet.
4. Fibre of Faith among the Early Converts.
5. Native Preachers and Teachers.
6. The Two Roberts—Morrison and Milne.
7. Williams, the Pioneer Printer.
8. Peter Parker and Medical Missions.
9. Power of Christian Literature in the Flowery Kingdom.
10. The China Inland "Faith" Mission.
11. The Tragedy at Tientsin in 1870 and Tientsin Today.
12. Sir Robert Hart and Our Debt to Christian Diplomats.

AUGUST—THE YEAR'S WORK OF THE UNITED PRESBYTERIAN CHURCH.

1. The Utility and Futility of Money as an Agent in advancing God's cause.
2. The Story of the Year. (Assign the various departments to different individuals)
3. A Question and Answer Exercise from "A Treasury Catechism."
4. What is meant by the "Foreign Mission General Fund?" How is it accumulated and how expended?
5. Reading Circles in the Auxiliary Societies.
6. The Duties of Literature Secretaries.
7. A series of Brief Comments on (a) The value of Homes for Missionaries' Children; (b) The duty of prompt and systematic remittance of contributions; (c) The work of the Finance Committee; (d) The endowment of hospital beds; (e) The method of selecting and appointing missionaries.
8. The widening Prospect of the United Presbyterian church.

SEPTEMBER—CHRISTIAN MISSIONS. PART II.—ON THE THRESHOLD OF THE TWENTIETH CENTURY.

1. Women's Work for their Sisters in China.
2. Some Notable Women Missionaries in China.
3. Chinese Women as Christian Workers.
4. Schools for Girls in China.
5. Young Men's Christian Associations and Christian Endeavor Societies.
6. Peking and Nanking as Educational Centres.
7. Yung Wing and His Chinese Boys in the United States.
8. Lessons Learned from the War with Japan.
9. Brewing of the Boxer Storm.
10. Compare the Empress Dowager with Catharine II of Russia.
11. The Siege of Peking.
12. Message of the Martyrs.

OCTOBER—HOME MISSIONS: PARSONAGE WORK: MINISTERIAL RELIEF.

1. The West as a Mission-Field.
2. The Work of the Woman Missionary in Cities.
3. The Parents' Prime Home Mission.
4. Reciprocal Duties of the W. G. M. S. and its missionaries.
5. United Presbyterian Work among Immigrants.
6. The Need of Denominational Loyalty in Home Mission Work.
7. Financial Aspects of the Parsonage Work.
8. Ways of aiding the Parsonage Fund.
9. Advantages accruing from a suitable Parsonage (a) to the pastor: (b) to the congregation.
10. "Motives and Means" for Ministerial Relief.
11. Method of securing aid for needy and deserving aged ministers or their families.

NOVEMBER—THE OPEN DOOR OF OPPORTUNITY.

1. China in Convulsion.
2. Kuang Hsu and His Schemes for Reform.
3. Ladies of the Legations at the Court of the Empress Dowager.
4. Li Hung Chang and other Eminent viceroys.
5. Chinese Scholars and Statesman in the United States.
6. The United States as a Maker and Breaker of Treaties with China.
7. Russia's Occupation of Manchuria.
8. The "Yellow Peril" and the "Yellow Hope."
9. Men of Might who have Shaped the Future of China.
10. How Missions have Helped in Diplomacy, Philanthropy and Social Progress.
11. Outlook for Chinese Women in the Twentieth Century.
12. Coordination of Christian Forces in China.

DECEMBER—INDIA.

1. Map Study: Our Mission Stations in India, with brief statement of facts relating to each.
2. Is the Punjab open to United Presbyterianism? Specific Hindrances and Encouragements.
3. A Definition of "Self-Support" in Missions.
4. The Need and Value of Suitable Education among the Native Women.
5. Industrial Training. Is it feasible in connection with our Mission?
6. The Necessity of Missionary Holidays, and their Utility to the Cause.
7. The version of the Scriptures used by our church in India.

8. Discussion: The Hospital Work.
9. The Future of the Famine Orphans: Has their rescue been from sin as well as suffering?
10. The training of Native Theological Students.

MISSIONARY SOCIETY TOPICS FOR 1904.

JANUARY. First Mission Study.
FEBRUARY. Egypt.
MARCH. Second Mission Study.
APRIL. North American Indians.
MAY. Third Mission Study.
JUNE. Freedmen.
JULY. Fourth Mission Study.
AUGUST. The Year's Work.
SEPTEMBER. Fifth Mission Study.
OCTOBER. Home Missions, Parsonage Work, Ministerial Relief.
NOVEMBER. Sixth Mission Study.
DECEMBER. India.

Thank-offering.

A MESSAGE TO SOCIETIES.

At the request of the Women's General Missionary Society the Thank-offering Department of the Women's Missionary Magazine has, for the past six months, kept before its readers the fourth resolution adopted at the convention last May, asking that the month of October be observed as a "Rally Month," in all Senior and Junior Societies.

Judging from the "echoes" that are coming in from different parts of the church, the month was largely observed by societies, with good results in attendance, interest and increase of membership. In the January Magazine we hope to be able to report some of the practical results from the October work. Senior missionary societies are requested to send reports of their "Rallies" to the address of the writer as given below, and Junior Societies to Mrs. Wylie Stevenson, 2500 Perrysville Ave., Allegheny, Pa., for her department in the Junior's Missionary Magazine.

FIFTH AND SIXTH RESOLUTIONS.

Fifth, That we put forth efforts at once to have the entire women membership of our congregations adopt the plan of giving at least seven cents per week in contributions to our women's work through the Treasurers of the missionary societies, and to give on an average of at least one penny a day Thank-offering through the Thank-offering boxes.

Sixth, That the President of every society be instructed to see that at least one Thank-offering box be placed in every home in her congregation, and as far as possible with individuals.

It is hoped that every society in the church has already put forth efforts to carry out the above resolution adopted at the May convention. In order to show the good work being done by one Presbyterial Thank-offering secretary in the far East, we append a copy of her personal letter to the presidents of congregational societies, and also the one to societies.

LETTER TO CONGREGATION.

MY DEAR (PRESIDENT OR PASTOR'S WIFE:)

Enclosed find letter which I am sending to each one of the United Presbyterian congregations in Presbytery, hoping it may be the means of influencing every one of the women whose names appear in our Church Rolls, to contribute at least a penny a day to the Thank-offering this year. Of course there may be a few who cannot pay this amount, but there are also others who can pay more; so that the average should amount to $3.65 each.

Will you make every effort to have your congregation meet this amount? And will you advise me what action thus far you have taken to reach your people on this subject, and enlist their co-operation, also how many women are enrolled as members of your church?

A great deal depends on the person, or persons, who approach those who have never been interested in the work, as to the success of this appeal; therefore let me ask that you will seek divine guidance, and use your best efforts to bring about the desired result.

We have some excellent literature on the subject of Thank-offerings, as you doubtless know, and my experience has been that it is money well spent to have one or more of these leaflets enclosed in the Thank-offering boxes when given out. The following, which cost but one cent each, are excellent, and can be secured from Miss E. Caughey, Otto, Pa.

"A World of Gratitude."
"A Mite Box Experience."
"Her Offering."

With best wishes for the success of every effort made in the realization of this particular work of the women of our church, and awaiting your reply to my several inquiries, believe me to be,

Yours in the work,
Presbyterial Thank-Offering Sec'y.

LETTER TO OFFICERS AND MEMBERS.

To the Officers and Members of the Women's Missionary Society:

DEAR FELLOW WORKERS:—As Thank-offering Secretary of the Women's Missionary Association of Presbytery, I am writing to ask if you, *each one*, have secured a Thank-Offering box for this year, and if not, that you will do so *at once*, and *be sure* that by the 31st of March, 1904, it will contain *at last* $3.65, or a penny a day for the year. Surely you will not consider this too much to expect from you as an expression of your gratitude to Him "who daily loadeth us with benefits."

You need the experience of counting your blessings, day by day. The Master has planned for you to have a part in making known His redeeming love, and *He needs* your help.

Does not the amount, $3.65, seem most insignificant when concerned with the amount we expend for ourselves during the year in almost any one particular? Yet if every one of the 75,000 women of our church would contribute a penny a day, the offering this year would amount to nearly eight times as much as that presented at the late Convention held in Allegheny, and as one hundred cents of every dollar we place in the hands of the efficient officers of our General Society reach the object for which they are given, and considering the calls that are coming from all our fields, which we must recognize as God's calls to us, will you not pray and work to the end that each and every woman of the congregation to which you belong, whether a member of the Women's Missionary Society or not, will respond to this appeal, and make it possible for our representative to the general convention in 1904, to present an offering to the Lord, proportionately equal to any other Presbytery of our church? *This can be done if each one will do her part.*

Again asking your hearty co-operation, and with the prayer that you will this year 1903–4, better understand the Master's "*More* blessed" of *giving* than *receiving*, I am,

Yours sincerely,
Presbyterial Thank-Offering Sec'y.

If every Thank-offering secretary in every Presbyterial will but adopt the above plan of reaching congregational societies within the next month, we do not doubt but that the Thank-offering for 1904 will be double or triple the amount given for 1903.

In writing to societies do not fail to include the dear Junior boys and girls who always try to do their full share in support of work for the Master.

While we plead for the Thank-offering Secretaries to promptly improve the time remaining between now and the time of the "ingathering" of offerings for 1904, we would also urge upon the officers of Presbyterials and congregational societies the work of trying to bring up the contributions to at least an average of *seven cents per week*. The *women's work needs* the increase in contributions and Thank-offerings; *the mission work needs it*; *the church needs the example*; the *individual givers need the blessings* which accrue from regular systematic giving, and *Jesus asks it*. What shall be the answer?

Yours sincerely,

(MRS.) MARY CLOKEY PORTER.
Thank-Offering Secretary.
15 Marshall Ave., Allegheny, Pa.

Young People's Department.

Exchange.

Chinese Social.

A unique entertainment, adapted to all kinds of social gatherings.

SUGGESTIONS.

The program can usually be given with better effect before refreshments are served, and chopsticks distributed.

Money may be raised by taking a collection after the program, charging for refreshments or chopsticks, or both, or asking a general admittance fee. Chinese cups, ginger, tea, nuts, fans and curios may be bought in almost any city, at wholesale prices, and sold at a profit.

For decorations use red and yellow colors, and Chinese lanterns, screens and scrolls.

Refreshments. Rice is a staple article, but is not necessary. It may be served in small bowls or saucers. It is more acceptable with a little chicken soup turned over it. Side dishes may include sponge drops, small cookies, and sweets, small fruits and cucumbers, or large ones cut in bits, so as to be eaten with chopsticks. Tea should not be boiled, or made too strong. It may be made in a teapot or by putting dry leaves in each cup and turning boiling water over it, and covering it with a saucer. If cream and sugar are served, use loaf sugar. For a small company, all may gather around a long table, but for a large company, especially if there are many children present, it is usually better to have the food passed on waiters.

Napkins. Towels rung out of hot water and passed among guests serve as napkins. Chinese do not use tablecloths.

Chopsticks. As the refreshments are to be eaten with chopsticks nearly all the guests will wish to purchase them. They sell readily at five or ten cents a pair. The committee who have charge of the sale of chopsticks should practice using them beforehand, that they may be able to inform guests how to hold them.

Etiquette. The Rules of Etiquette may be sent out with the invitations, or given or sold to each guest at the door. Appoint instructors in advance, whose duty it shall be to study and become familiar with the rules, and thus be able to assist the guests in observing them. If a dozen of the brightest young gentlemen and ladies meet for practice, they will acquire skill with the chopsticks, and in Chinese etiquette, they will become interested, and will naturally talk about it, and thus help advertise the entertainment.

Costumes. It is not necessary to wear Chinese costumes, but if desired they can be made with little expense by using bright colored paper cambric. A jacket made with broad sleeves, with a wide band of some contrasting color at the neck and sleeves worn over the ordinary dress, does well for a costume. The watch, a small mirror, and sachet bag may be suspended from a button. Bracelets, rings, large earrings, beads and ornaments and flowers on the hair help complete the costume. The hair should be combed as plain and smooth as possible. Girls part their hair in the middle, and let it hang in a braid. It may be tied with bright cord which extends down through the braid and terminates in bright tassels. Their flowers are worn over the ears.

Costumes may be hired at many of the missionary headquarters for a small sum.

PRICE OF HELPS.

Rules of Etiquette, postpaid, 50 cents per hundred; for less than one hundred, 10 cents per dozen; single copy 2 cents.

Chopsticks, postpaid, 30 cents per dozen pairs. May be returned if unsold.

PROGRAM HELPS. This package contains Chinese readings, exercises, songs and native airs, from which selections may be made for program. 25c.

Address, CLARA M. CUSHMAN, Newton, Mass.

(Miss Cushman has generously allowed the Young People's Department the use of the program for the Chinese Social arranged by her. The chopsticks are the genuine article, imported direct to her, from China. The Program Helps are liberal, more than will be needed in a social; in fact, is a valuable package for any society, if you do not give a Chinese Social. The Egyptian Socials were very successful last winter, and the Chinese Social may be equally so this winter. —Ed.)

PLANS FOR WINTER EVENINGS.

The Christian Union Herald has been urging its readers to lay plans for using their spare moments—especially the long winter evenings—in useful reading. Two courses are laid before them, one fuller, the other more simple and brief. The fuller one is

THE LITERARY AND SCIENTIFIC COURSE

Favorably known to thousands as the C. L. S. C. The readings for the present year have to do with the American Continent, and those who follow it will gather much valuable information concerning our own country and our immediate neighbors. The course includes the following four books, prepared by men of international reputation, for this very purpose:

Geographical Influences in American History, by Prof. Albert Perry Brigham.

Evolution of Industrial Society, by Prof. Richard T. Ely.

Literary Leaders of America, by Prof. Richard Burton.

Provincial Types in American Fictions, by Prof. Horace Spencer Fiske.

In addition to these text books, there are required readings in The Chautauquan on such subjects as are described below. The cost of membership in the C. L. S. C. is five dollars, which provides all the literature delivered to your home, books and magazines, together with a membership book of helps and hints.

Each circle of three or more members, taking the full C. L. S. C. course, is entitled to send a delegate to Chautauqua. Such delegates will receive free gate fee to the Assembly grounds next summer.

A number of people may combine and use the same set of books and magazines, but each must pay a membership fee of fifty cents in order to be recognized as Chautauqua students.

To avoid confusion and mistakes address all remittances and all correspondence pertaining to any of the above matters to Rev. R. J. Miller, Murdoch-Kerr Building, Pittsburg, Pa.

(Although an "Argonant" member of the class of '89, we have joined the C. L. S. C. for this year, and find the reading interesting and instructive, and are glad to add our testimony to the hundreds of others.—Ed.)

Helps For January Meeting.

FIRST STUDY OF REX CHRISTUS.

Use the United Study of Missions, Rex Christus, if you possibly can. In *Life and Light*, for August, Miss Susan Hayes Ward offers a simple and sensible plan which many a small auxiliary might follow with advantage. She recommends that, where attendance does not exceed twenty, the book should be read aloud, a chapter at a meeting, the members to take turn about, as reader. "No reading should be attempted unless *all have the book in hand*, as the strain of listening without such aid is exhausting. Much more is gained where every one present actually reads the book, with the running commentary and discussion that accompany such reading, than when the time is occupied by papers written and read by a chosen few. In an auxiliary where this better way has been pursued, the members have been known to continue the meeting twenty, even thirty, minutes beyond the appointed hour." Miss Ward

suggests that one member be the designated authority on pronunciation, another on geography.

The old receipt for cooking a rabbit begins with "First catch the rabbit." First send for the book of study, Rex Christus. The cost, in paper, is only 30 cents; cloth, 50 cents. As it is through the eye that the largest percent of knowledge is acquired, the value of the set of 24 pictures, to be used in connection with Rex Christus, is apparent; price 25 cents per set. The leaflet, "How to Study Rex Christus," is only 2 cents and every one should send for it. One of the best things in it is the instruction as to what pictures to use with each study.

Mr. T. H. P. Sailor, the prince of Mission study class leaders, has prepared two sets of leaflets for the study of Rex Christus, the Advanced and the Elementary. Sometimes the complaint is made that the Outlined Programs made by the committee of the United Study of Missions are too difficult for some societies. Mr. Sailor has prepared the Elementary grade to meet their needs. Although these were intended for the Presbyterian church he has kindly consented to the following extract being made for our magazine. Any one wishing the full set of Advanced or Elementary grade can secure them from him.

FOR STUDY I.—CHAPTER 1 OF REX CHRISTI.

Read Isa. XLIX:5-13, stating, however, that while the land of Sinim is supposed by some to refer to China, this is by no means certain. With so much ground to cover there is danger that the class will confuse themselves with minor details. Announce the aim of the recitation—to get such an idea of the geography and history of China as shall render further study more intelligent, and to estimate China's probable future in view of her resources.

If no other clear map is available for individual study, advise the class to outline with colored crayons the boundaries of each province in the map in the text-book. Ask them to learn the names and location of at least Chili, Shantung, Kwantung, Hunan and Szchuen, and of the cities indicated on the map of relative distances. Note that in general China west of the longitude of Canton is mountainous. East of that meridian it is plain north of the Yangste River and hilly south of it. Note the two great rivers, and the area of China proper according to the latest statistics, 1,500,000 square miles, and the population, 407,000,000.

As to history, note the golden age of Yao and Shun, the age of Confucius and Mencius, the burning of the books, the literary revival and entrance of Buddhism in the Han dynasty, the splendor of the T'ang dynasty, the race changes in the accessions of the last three dynasties, and the great events of the last century. It will be far better for the class to have a clear notion of these few things rather than a dim notion of a larger number. It may be well to condense even this list.

In treating the resources of China, ask the class what they should consider the most desirable location in Asia, and show how many of the ideal requirements of such a location are found in China. The following arrangement of points mentioned on pp. 1-10 of the text-book is suggested:

I. *Physical.* 1. Position: east edge of Asia, most coast on west shore of the Pacific, belt of power, temperate zone.

2. Extent: variety of climate and production rendering country independent of the rest of the world.

3. Quality of soil: loess region, great plain and river valleys, food supply, mineral wealth, coal and iron.

4. Water: extensive coast line, good harbors, great waterways, navigable rivers and canals, fish supply.

II. *Racial.* 1. Number: great population.

2. Quality: experience of ages handed down, homogeneity of race, skill in agriculture, economy, skill in making most

of supply.

III. *Removable Disabilities.* 1. Superstition: fengshui.

2. Lack of scientific development.

In questioning upon Chinese history, bring out the fact that China has accepted a foreign religion and a foreign rule, and that on their own principles dynasties may be dethroned when they violate the decree of Heaven.

Close with the thought of the great future that may be in store for China in view of her resources and her past, and the need of seizing so strategic a position for Christ; and with prayer that the course may be made helpful to each member of the class and to many others through them.

Reasons Why the Women's Missionary Society Should Support the Junior Missionary Society.

1. Because it is the child of the Women's Missionary Society, of which these societies are a part.

2. The Women's Missionary Societies, through their delegates, sent to the Annual Convention of the Women's General Missionary Society, have repeatedly pledged themselves to support it, and it is therefore binding on them to see that these pledges are carried out.

3. In 1896 and in 1903 the General Assembly recommended the Junior Missionary Society to the church and asked the co-operation of the women societies with the general secretary, in the extension of this work.

4. Since the Women's General Missionary Society has a Junior society under its care, it is but reasonable to expect that the women, who are a part of this society, should maintain the organization for which they are responsible.

5. Because the future work of the Women's General Missionary Society depends, largely, on the training given to the boys and girls in the Junior Missionary Society.

6. The training given in active mission work gives us some assurance that these boys and girls will be ready to respond to the calls made by the church for more workers in the foreign field.

7. Because we believe the women's societies, composed largely of mothers, are the best agencies to take charge of and push this work.

8. Only from the Junior Missionary Societies can we expect all the contributions to come into the treasury of the Women's Board, it being responsible for carrying out the plans and prosecuting the work of the Women's General Missionary Society.

9. The annual reports show the Junior Missionary Society to be a successful organization and one well adapted to the best development of the boys and girls in a Christian life, and to have been the door by which many have come into the church.

By order of the Board.

Mrs. N. Wylie Stevenson,
Cor. Sec'y of Junior Dep't.

Note.

Owing to a lapse of memory, the Annual Report of the Board of Foreign Missions was omitted from the list of Helps for the Study for December, India. This report contains over 100 pages about our missions in India; a map of our missions taken from Dr. Robert Stewart's book, Life and Work in India; diagrams showing the present situation and what is needed; full page pictures of the Mission High school at Sialkot, Avalon Girl's School at Pathankot, High-school at Rawal Pindi, Gordon Mission College at Rawal Pindi, boys of Christian Training Institute at Sialkot, and Girls Boarding School at Sialkot. The frontispiece is an excellent picture of Dr. W. W. Barr, the late secretary of the Board of Foreign Missions. The report is for free distribution. Address Rev. C. B. Watson, 921 Witherspoon Building, Philadelphia, Pa.

Foreign News Budget.

India.

Miss Mary C. Logan writes from Khangan Dogran :

This evening, the little Miss Sahib who shares my room, reminded me that it is my turn to write for the Budget. I will confess that my heart sank a little, for there does not seem to be much of interest to write about up here. It is a pretty place, but the grand old mountains have been wrapped in clouds most of the time since we came, and we have scarcely seen them. The rainy season was late coming on this year and it is also late in going.

Almost every day since we came, the merchants, or boxwallas, have brought their boxes and displayed their goods on our veranda for an hour or two during the morning. We have wondered about their coming so often, for they sell very little, yet they always come just in time to be present for Hindustani worship, and they pay such close attention that I cannot help but think one of their motives in coming is that they may hear the gospel message without appearing to hear it. They are bigoted Hindus.

Dharmsala.

From Miss McConnell :

Our first summer among the grand old Himalayas is drawing to a close. We (that is the party of '03) were among the first last spring to come to Dharmsala. We have seen the other missionaries come and go and shortly we will be left alone. The missionaries have gone or are going back to their various places of work, but since we know not where our future homes and work will be, we expect to remain here until about the 20th of October and then return to Sialkot in time for annual meeting. Here we shall learn where we are to be located, a question that can not easily be settled except by the leading of the Spirit of God, for there is real need in more stations than there are missionaries to place.

You probably know we six have been together in Sunnyside and, somewhat contrary to the expectation of some who have not forgotten their first summer in India, the long dark days of the rainy season have not been depressing, for there are enough of us to ward off lonesomeness and we have found this a quiet and delightful place to study.

The examination committee recently gave us our first year examinations, and now that they are over we feel freer to enjoy the company of the other missionaries here and take long rambles about these hills to places of particular beauty or interest. Until recently, from Monday morning till Saturday noon, at almost every hour of the day, either the voices of our native teachers, or sounds from our own stammering, faltering tongues attempting unfamiliar sounds and words, echoed through the rooms of Sunnyside or issued from some corner of the veranda. We usually put books away Saturday afternoon and frequently took a trip up the mountain to see [illegible] Mem Sahibas and children there, or enjoyed a [illegible] from them here. On Sabbaths, we attend one ser[vice] in the pretty little English church, beautifully [situ]ated among the pines in a picturesque spot, and [on] bath afternoon we have followed a course of [Bible] study in our drawing room.

We are happy that our first examinations are p[ast], but the task of getting the language of the peo[ple] does not seem greatly lessened, for we are able [only] speak Urdu only in an imperfect way, and Punjabi [is] before us now. So we sometimes wish the days [be]fore our going back to the plains were longer. S[ome] the hill people speak neither Urdu nor Punjabi [and] have not endeavored to come in contact with the n[a]tives here and are anxious to get out among the p[eo]ple, from whom we have much to learn, and to wh[om] we hope and pray, we may be teachers of the thi[ngs] of the kingdom of God.

When we see that some of the missionaries at t[he] close of their vacation time appear unable physic[ally] for the months of work before them, we are grat[eful] indeed that after our months of hard study we [are] all strong and well.

I trust you will remember us much in prayer d[ur]ing our first year's work among the people of In[dia] which in some respects is likely to be more disc[our]aging and trying than any other people.

From Miss C. E. Wilson, Sept. 23d.

The past month has been a lively one in this n[or]ern Jerusalem notwithstanding the almost contin[ual] rains. The tribes have gathered from every st[ation] of our mission except Bhera. The latest arri[vals] were the Miss Sahibas and the gentlemen. The [re]turn journey by tonga, ekkah and horse has alr[eady] begun, and in less than two weeks our part of [the] will be almost deserted.

Three of the single ladies have had a turn of f[ever] since coming, but we are thankful to say they [are] now rapidly gaining strength.

These are our annual feast days for social vi[sits] and, in fair weather, for outdoor games, extended [ex]cursions and picnics. Among our party of 25 or [so] grown ups, there are only four children (all boys) [to] give it a home-like appearance Of young Mar[y] and perhaps of all of them, it may be written, "[He] was born here."

The rains have been abundant on the plains, [and] fevers consequently abundant also; Pathankote, Ba[tala] and Umritsar some few cases of cholera, and in Fe[roze]the plague, which has been carrying off 25 and [30] per day.

The chief events to which we look forward [are] the coming of our new and returning missionar[ies] and the Annual Meeting, for all of which we [ask] much in prayer.

From Miss Mary A. Lawrence :

When the word came that I was to send the "n[ews]

r this month, three of us had just come up from e plains and two of the three had fever, and the ird had sick headache, and we had no news to send. t those days have gone by and now all are well and thering up strength for the winter's work.

Some of us spent yesterday with Dr. and Mrs. Barr d enjoyed Dr. Barr's fun and Mrs. Barr's gentle esence very much indeed. We rested awhile after r climb up the hill in the room "Auntie" Gordon cupied so many times, and thinking of her and them wished that we could grow old as beautifully as ese three have done and still be as young as the ngest at heart. We are two households in this use, and as I sit I hear the new missionaries having ayers with their servants and teachers.

Being able to conduct worship in Urdu, is the mis- uary's first step in advancement. The first pray- are generally written ones and many earnest prayers are offered over those first attempts. The first prayer offered without having been first written out, lingers a long time in the memory. A blessed thing it is that Our Father reads our hearts and knows our desires whether we express them properly or not. But whether we speak one language or another, the language of love is understood by all, as illustrated by my little native girl.

She spent the summer with me in Lyallpur, but is to go back to school in the fall. One day she asked me not to send her back on the day school opened, and when I expressed surprise she said that the girls who arrive the first day were always asked if their mothers did not love them that they were in such a hurry to send them back, and as this was the first time she had been with me, for she is an orphan, she wanted to go late so they would think I loved her.

FROM Month TO Month.

Important Notice.

All orders for Thank-offering supplies ould be sent to the Thank-offering sec- tary, Mrs. Mary Clokey Porter, 920 Penn ve., Pittsburg, Pa., and *not* to her home ldress, 15 Marshall Ave., Allegheny, Pa. he supplies are kept at the former ad- ess and when orders are sent to the lat- r there is necessarily expense and delay filling the orders. A "List of Sup- ies" with "Order Blank" is sent an- ally to the president of every Woman's issionary Society and societies in order- g should consult the "List" and pre- y the cost of leaflets, responsive ser- ces and expense of shipping boxes and velopes.

Foreign Missions—Monthly Message.

1. NEW MISSIONARIES. At the regular eeting of the Board on the 9th instant, r. A. F. Grant, of Lenox, Iowa, and ev. Robert W. Walker, of New Bedford, ., were appointed to the foreign field. r. Grant has for sometime been an nored and useful member of our church Lenox, coming originally from the esbyterian church of Canada. He will ke up medical work in Egypt, being nnected with the Hospital at Assiout. Mr. Walker was a member of the last graduating class in Allegheny Seminary. He goes to Egypt as the representative of a Prayer Circle, composed of some of the earnest Christians of Pittsburg and Allegheny. This Circle has generously volunteered to provide for his support.

At a special meeting, held on the 16th instant, Miss Alfaretta M. Hammond, of Cedarville, Ohio, was appointed, and will go to re-enforce our lady workers in Egypt. It is expected that these persons will sail about the middle of January.

FURLOUGHS. While the working force in the field will be permanently increased by the new appointees, it will be temporarily diminished by the home-coming of some who are entitled to furlough. Those who are expected home in the spring are Miss Cora B. Dickey, Miss E. Dorcas Teas Rev. W. H. Reed and Rev. G. A. Sowash from Egypt; and Miss J. L. White, Miss Kate A. Hill and Rev. Osborne Crowe from India.

SPECIFIC WORK. It is gratifying to the Board that its plan for the assignment of specific work, endorsed by the last General Assembly, is being cordially received and its suggestions adopted. Under this plan the salaries of eight ordain-

ed missionaries have been assumed by different congregations and individuals during the past six months. Other congregations are considering the matter and no doubt will soon decide to join in this specific work.

In addition to what congregations are doing, individuals and societies are assuming shares in the support of the diffent mission stations and are thus helping on with the regular work, while at the same time they have something definite upon which to center their interest. Any persons desiring to obtain a copy of the Board's leaflet on the assignment of specific work can do so by sending his name and address to this office.

BOARD OF FOREIGN MISSIONS.

BOARD OF DIRECTORS.

The regular meeting of the Board was held Nov. 3rd, the President presiding and conducting devotional exercises; prayer by Mrs. Yourd.

Literature secretary reported sales during September amounted in cash to $26.-04.

Monthly report of chairman of Finance committee showed a balance in bank Nov. 2nd of $909.04.

Home secretary presented reports from Miss Wade, Seattle, who made 136 visits during the month; Miss McMunn, of Cincinnati; Miss Whatcom, visits 106, services 46; and Mr. Gordon, Warm Springs. A bill of $55 for freight and supplies was ordered paid.

Letter from Miss Montgomery and Miss Campbell, of Tama, Iowa, reports many encouragements among the Sac and Fox Indians, and they ask our prayers for several who seem inclined to be taught.

As the Home secretary was about to visit the missionary societies in one of the Iowa presbyteries, it was thought advisable that she go to Tama if it is possible for her to do so, in accordance with other plans and duties.

Freedmen's secretary gave monthly reports from all the stations. Miss Elder has been elected cooking teacher at Chase City. Clothing is much in demand at most of the stations; shoes and children's clothes very badly needed. At Prairie a organ is badly needed for the school. Camden acknowledged the gift of a chair from the 6th Pittsburg Young Women's Society.

Bible reader at Knoxville reports 10 visits and 15 meetings attended.

Junior secretary reported three new Junior societies, one in Philadelphia church not reported; New Bethlehem, Pa. and Lincoln Ave., Pittsburg.

A motion carried to request treasurers of Presbyterials sending remittances, to report the amount contributed by Junior societies for their special work.

Foreign secretaries reported that from Albany, Oregon, the word has come that the women of that coast are pledging the support of a new missionary. Miss Hammond was recommended to the Foreign Board for appointment, and it is expected that she will sail early in December. Her support is pledged by Xenia Presbyterial. Four salaries are waiting for others.

Mrs. J. B. Johnson was elected on the Local Board of the Missionary Children's Home.

A large amount of routine work was passed upon at this meeting. We had the pleasure of Miss Stewart's (a recent missionary in Tacoma) presence at this meeting.

CANNIE W. YOURD.

Mrs. Eliza Harkness.

A tribute of respect and affection from the Woman's Missionary Society of the United Presbyterian church of Duffville, Pa., to the memory of Mrs. Eliza Harkness, who died Sept. 17th, 1903, in her 87th year.

We desire to bear testimony to her Christian character and faithfulness to the church and her family. She was a consistent member of our society, and was always interested in the work, and having a most retentive memory kept in touch with all the different departments of the church and society work.

As a sheaf of wheat fully ripe, the spirit of this aged mother was gathered by the angel into the Master's garner.

We extend our sympathy to the bereaved family and commend them to tender care of the Good Shepherd in whom she trusted.

MRS. WM. BURK,
MRS. L. M. DUFF, } Com.

Mrs. William Neely.

A tribute of love by the Women's Missionary

ciety of the First United Presbyterian church, New York City, to the memory of our first Vice-President, Mrs. William Neely, who passed to her reward, July 10.

In the sudden death of Mrs. Neely, we have been sorely bereaved and our hearts made sad. she being the sixth of our number who have been called from grace to glory within the last three years. She was one of our charter members, a capable and willing worker, an earnest and devoted Christian.

Mrs. Neely was born in Ireland, in the Reformed Presbyterian church, her ancestry running back for at least 200 years in the Covenanter faith. She became a communicant when very young, joining the Ballylaggan congregation, under the care of Rev. Simon Cameron. She came to America at an early age, settled in New York City and identified herself with the Second Reformed Presbyterian church, Rev. Dr. Stevenson, pastor. Here she remained an active member, until her marriage, which occurred Nov. 21, 1853, when she joined the Third Reformed Presbyterian church, of which Mr. Neelys was member. She remained an active member of this congregation until 1888, when she, with her husband and family, joined the United Presbyterian church, of which she was a faithful and devoted member until her death.

Mrs. Neely was an honored, conscientious and faithful member of our society—one who was always deeply interested in whatever pertained to the advancement of the Master's kingdom. Seldom absent from her place in the congregation or missionary meeting, always an efficient helper in any work undertaken for her Lord, she was wise in her counsels, sympathetic in her friendship, charitable in her opinions, sound in her judgment, firm in her faith, humble in spirit. Her influence was a blessing, her presence an inspiration, her life a benediction. In her private life, in her home life, in her social life, in her church life and work, she "adorned the doctrines of God her Saviour." Her record is a great one. She was a good woman, a devoted wife, a tender and loving mother, a kind and sympathizing friend.

Her work is now done ; God has called her home. Let us imitate her virtues. ; let us emulate her example, and, then, when our summons comes, and we set foot on the other shore, like her, we shall hear the "Well done good and faithful servant, enter thou into the joy of thy Lord."

WHEREAS, God, in His all-wise Providence, has again entered our Society, and removed by death one of our oldest and most respected members,

Resolved, 1 That we bow in humble submission to the will of our Heavenly Father who has said, "What I do, thou knowest not now, but thou shalt know hereafter."

2. That the pastor, congregation and missionary society have lost a faithful friend, a wise counselor and earnest worker, and that, while we deeply feel our loss, we know she is where she desired to be—with Christ, which is far better."

3. That in her sudden departure we are reminded of the brevity of life, and are called to a higher consecration and greater earnestness in the work of our Master.

4. That we extend to the bereaved husband and family, our deep and heart-felt sympathy, praying that He, who sympathizes with His afflicted and sorrowing ones, will verify His promise and not leave them comfortless, but will come unto them with all the comforts and consolations of His Spirit.

5, That a copy of these resolutions be spread on our minutes, and copies sent to the United Presbyterian and Women's Missionary Magazine for publication.

MRS. T. W. ANDERSON,
MRS. H. R. HUTCHESON,
MRS. A. E. THOMPSON, } COM.

Mrs. Dora Barr Brown.

Resolutions in memory of Mrs. Dora Barr Brown. second vice president of the Delaware Presbytery Ladies Missionary Association, who was called home at Mundale, April 11th, 1903.

Although the departed was only in two of the Presbyterial conventions she, by her lovely Christian life, endeared herself to her fellow Christian workers and the loss is rather of a personal friend than a mere fellow laborer.

Resolved, That this Presbyterial society bear testimony to her willingness in service, and her fidelity to Him who is the Lord and Saviour of us all.

Resolved, That we make the recollection of the Christ-like in her life an inspiration to Christian living in our own lives.

Resolved, That as she was a child of the mission field, and was so personally interested in the cause of missions that we will more and more strive to extend the kingdom, concerning which we pray, "Thy kingdom come."

Resolved, That copies of this action be forwarded to the bereaved husband and parents, and that this minute be published in the Woman's Missionary Magazine.

MRS. E. O. KIMMELSHUE,
MRS. W. L. C. SAMSON, } COM.

Mrs. Anna Chester Hervey.

In Redlands, California, August 24th, Mrs. Anna Chester Hervey, wife of Alex C. Hervey, died in the 36th year of her age, the first member to be removed by death since the organizing of our society here.

By order of Committee.

Mrs. Lizzie Brown Kauffman.

A tribute of love and respect to the memory of Mrs. Lizzie Brown Kauffman, from the W. M. S. of Plumcreek, Pa., church.

On the 23rd day of August, 1903, Mrs. Kauffman, finished her work on earth and entered into the joys of her eternal life, at the age of 48, and we, as individuals and a society, bear loving testimony to her noble Christian character, faithfulness and devotion. She was a charter member of our society and unless providentially hindered, was present at all its meetings.

Her loss is not only in the society, but also in the Sabbath-school, prayer-meeting and congregation, whose interests she had so much at heart The separation fills our hearts with sadness, but we are thankful that she was permitted to live and work among us. Her memory will be lovingly cherished.

We extend our sympathy to the bereaved ones, pointing them to the Saviour whom she loved and served.

MRS. ELIZABETH DICKSON,
MRS. SADIE BOTHEL,
MRS. IDA MAHAN, } COM.

Treasurer's Report for the Month of October, 1903.

It is desired that all money should be in form of *even dollars*, except in Parsonage loans.

PRESBYTERIALS.	Foreign Schools.	Medical and Foreign Missions.	Foreign Salaries.	Home Missions	Indian Missions.	Freedmen's Missions.	Junior Special.	Parsonages.	Ministerial Relief.	Interest on Parsonage Loans.	Home for Missionaries' Children.	Women's Association Work. Orphans Home.	Memorial Hospital.	Home for Aged People.	Returned on Loan Investments.	Life Membership	TOTAL.
Allegheny	75 00	18 00	225 00	39 00	45 00	70 00		30 00			5 00						
Arkansas Valley			41 00					2 00									
Beaver Valley		32 00	200 00	25 00	5 00	41 09		20 00	7 00			8 00	9 00	8 00			
Boston		10 00		5 00		5 00	5 00				5 00						
Brookville,						25 00											
Butler,		25 00	57 00	10 00		42 00			5 00								
Caledonia,		16 00															
Chicago,	25 00																
Cleveland,		24 00		29 00		12 00		7 00									
College Springs,	40 00	2 00	86 00	25 00	7 00	15 00	26 50	8 00	6 00		5 00			1 00	50 00		
Des Moines,										32 20							
Garnett,		11 00	14 00	5 00		14 00											
Illinois Central,				10 00				10 00									
Illinois Southern,										133 20							
Lake,						8 00											
LeClaire,		18 00	25 00														
Los Angeles,		46 00			10 00			15 00									
Mansfield,	25 00	5 00	36 25	15 00		5 00	10 55										
Monongahela,	90 00	15 00	733 00	10 00	20 00	58 00	19 00	59 00				77 00	1 00	19 00		50 00	
Muskingum,		8 00	74 50	15 00	10 00	18 00	12 00	5 00	5 00								
New York,					15 00	15 00		20 00									
Ohio First,		28 60		37 88			13 00	5 00	5 00								
Omaha,		14 00	92 00	4 00	8 00	32 00		11 00									
Pawnee,										106 00							
Philadelphia,	13 00		125 00	5 00	100 00												
Rock Island,	5 10	31 50		22 00		15 00		10 00									
San Francisco,				5 00		9 00		5 00									
Steubenville,			20 00														
Vermont		65 00															
Westmoreland,										63 83							
Mr. and Mrs. Geo. Paden,			50 00														
A Friend. Indianapolis,			125 00														
Friends 6th Ch.. Pittsburgh, Pa.			150 00														
A Friend of Detroit, Mich.,	50 00																
Mrs. M. Bryan,					6 00												
Returned				50 00												650 00	
A Friend,												500 00	500 00	500 00			
Totals	328 10	363 50	2053 75	*3 2 38	326 00	379 00	76 05	207 00	28 00	336 23	15 00	585 00	510 00	528 00	50 00	650 00	6663 61

*Salary of Native Workers included.

Presbyterial Treasurers will please designate Junior Special (Luxor Scholarship) in remitting to Miss Sloan, Treas.

Send money early in the month to Treas. and omit cents except in Parsonage Loans.

Pay pledges on Salaries promptly.

MISS E. J. SLOAN, TREASURER.
MISS. E. D. BROWN, ASSISTANT TREASURER.

Treasurer's Report for the Month of October, 1903.

FIRST PROPERTY OWNED BY OUR MISSION IN CAIRO, HOME OF DR. AND MRS. BARNETT.